2: Jones-Jackson L-5 (1973-1986) 1987
NN23 Sea Islanders NN23
South Carolina

She is fifty or more years of age, gets around well, is the oldest member of her household, and is primarily responsible for the total care of more than ten children, ranging in ages from two to sixteen years of age. Some of them are her own children; others are her grandchildren and great-grandchildren. Six of them live with her, and four are left in her care during the day while their parents are away working. I had the pleasure of spending more than two weeks residing with Miss Deeley and her large family. I shared a large room with three of the girls and came to appreciate the effort that went into keeping that room clean and orderly at all times. No one was allowed to retire for the evening without a bath regardless of circumstances. Most of the time, a fire was built around a large black pot in the early evening to heat the water for baths before supper was served. All the children were lined up and given baths in a number-three washtub, given their nightclothes, and served supper around a large handmade wooden table. Miss Deeley had not accepted electricity for her home, so a kerosene lamp was the primary source of light after nightfall. Mealtime was always a pleasure at this home. The last meal of the day often consisted of cowpeas and rice cooked and seasoned with "bone," or rice served with shrimp and other fish caught by the children during the day. There was always hot corn bread and molasses and a bucket of iced tea.

After meals were served, the children gathered around the open fireplace, and Miss Deeley entertained all of us for hours until the fire died down and the sleeping children had to be carried to their beds. This woman was an avid storyteller. Her general procedure was first to get everyone settled. Then she herself could get comfortable in the place always reserved for her by the window. After poking around in the fire until she was satisfied that it was burning well, she would lean back in her chair, take a couple of good bites of tobacco, kept in her apron pocket, and then lift up the youngest child into her lap and begin to reminisce about happenings during the day. She had the ability to tell a range of stories, but she seemed particularly adept at hag, ghost, or other psychological thrillers. She traveled around much in her day as a migrant worker in Arizona and Colorado; she said she heard some of her stories around the campfires there. Others she had learned from her parents and grandparents, and still others she said she had just made up to keep the children entertained.

Miss Deeley was fairly strict with the children. Once she permitted two of the oldest to go to the island store for some "sweet"; she spat

4: Carawan & Carawan B,2-5 (1959-1988) 1989
NN23 Sea Islanders NN23
South Carolina
Johns Island

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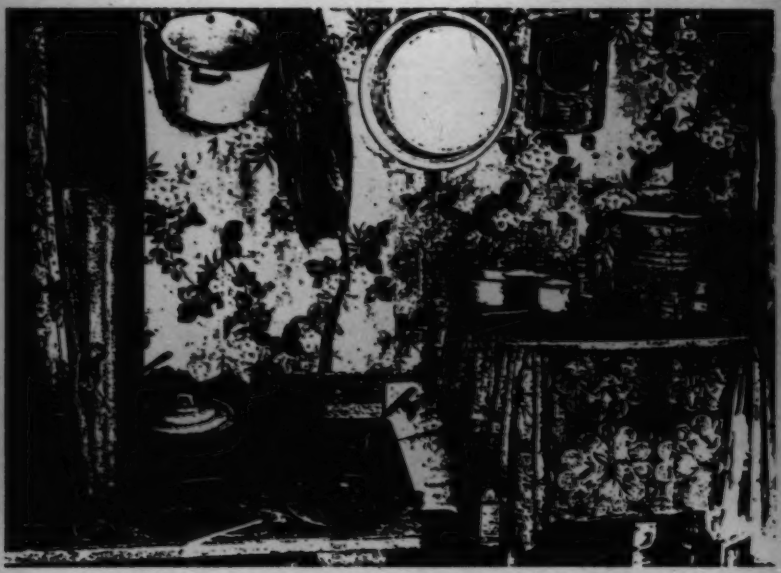

4: Carawan & Carawan B,Z-5 (1959-1988) 1989
NN23 Sea Islanders NN23
South Carolina
Johns Island

735 fish. People went into the streams and they hauled out fish trying to make a
432 living. Anything they could do to make a living.
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439 They used to gather moss--this same moss. Every month a man came
735 along with a big truck to pick up this moss for mattress factory. They had
824 pretty good moss business. They had three or four sales a year. They had a special way to cure the moss. Dig a hole in the ground and put hot water on it and that'd make it cure quicker.

735 The homes were poor. Lots of the homes were built out of logs. They
342 go into the woods and cut a log about six feet, then put another six feet. And the frame was cut out of the woods, most of it. Sills, uprights, everything--cut right out of the natural woods. And for a long time they'd be
354 lined with newspapers and any number of houses burned down during the winter. You know those were hard days.

735 The chimney was built out of stick and mud. They built the frame from
342 the ground up out of wood, and they took pine straw and mud and daub
354 that inside and out. Kind of clay-like. They build up this fireplace and give it a shape--outside and inside. Then they make a fire and bake it. It get kind of hard like brick-making, and they'd use those for heating. That was a common thing here then. They could put a rock or something down and cook in the fireplace.

Then in the summertime most of 'em cook outdoors. They'd lay two green logs together and make a fire between and put those pots on. That was the cooking utensils.

Sometimes a rain would come, wash out a piece of the chimney in three places. It was dangerous. Sometimes a house catch afire and burn down from the chimney. Pine straw was the binder with the clay. I don't think there's one around this island anywhere now. It's been years since I've seen one.

735 When I came all these roads were dirt. I think that there were only
493 three cars in my churchyard except mine. That was the general thing all
492 over the island. They used carts and that little tacky--pony, little horse, you know. Almost everybody had a pony, marsh tacky they call it.

Rev. G. C. Brown

722 WORLD WAR NUMBER TWO IS WHAT CHANGED THIS ISLAND FINANCIALLY

World War Number Two is what changed this island financially. The army came and got the men, carry 'em to war. Well, the farmer had to change his plan of farm. He had to go to tractors--didn't have the man-

4: Carawan & Carawan B,Z-5 (1959-1988) 1989
NN23 Sea Islanders NN23
South Carolina
Johns Island

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4: Carawan & Carawan B,Z-5 (1959-1988) 1989
NN23 Sea Islanders NN23
South Carolina
Johns Island

159 they help me, and couple days we had it clean out, so now is clean enough
73 to sleep in and eat in. We just work night and day. I sit up 'til two o'clock
some nights. My son Johnny, he makes two window so it's light now. Then
● 354 we go and buy a wood heater so it's very warm and comfortable.
159 We getting 'long all right. I realize God give and He takes. He take down and He can build back up. He took everything from Job--wife, children, Job have seven boys. His wife say Job ought to curse God and die. But Job say, "You speak as a foolish. When I curse my God and die, what will become of me? But I'll wait on my appointed time until my change will come." So I'll wait, 'cause I know soon or late there will be some change. If you only got faith in God, won't have nothing to worry about.

And everybody was so nice to me, and that one important thing make me feel good. All my friends from here and everywhere come and give; those who don't have to give, come with a word of encouragement. I appreciate everything they did. My brothers, my sisters, my daughters, friends, what they don't have to give, they come and sit and talk and sing together encouragement, and this make me understand that this is the Lord will.

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4: Carawan & Carawan B,Z-5 (1959-1988) 1989
NN23 Sea Islanders NN23
South Carolina
Johns Island

Mrs. Janie Hunter

IT'S A SMALL PLACE, BUT I RATHER HAVE ALL MY FAMILY TOGETHER

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I lost my house, a seven-room house, but I feel like it is the Lord's will. 'Cause I was burning oil stove from '41 up to now, and this have never happen to me before.

One day I went to work. I wash Tuesday night and leave a tubful of clothes for my daughter who always takes care of the house, and I told her to hang the clothes out. So she take my little battery radio in the yard under the tree, and she was hanging up the clothes, and when she look up, she saw smoke. She ran back to the house, but she couldn't even get in; the fire knock her back. She remember one of my little grand was sick in the house, and all she could do is run in the house and grab her. My son Johnny grab the rest of the children and take 'em over to my neighbor house and somebody call me.

One of my neighbor call me on my job, and my lady brought me home, must be about seventy mile an hour. I didn't feel so bad then, 'cause I thought fire engine would save at least some the furniture, but then I could see the housetop was falling in.

Then when everybody was together talking, I was sitting off by myself on Moving Star Hall, was thinking what would be best. I didn't feel like going anywhere far from the neighborhood. I have different friends offer me to come stay with them, and Mr. Jenkins, the place I raise on, he had a little empty house there, but I didn't want to go there either. I always want to be close to my meeting--Moving Star Hall.

So my neighbor, Nancy Field, she give me this little place she had built for the Florida people when they come. Those Florida people, they come 'round every year for season to pick tomatoes and thing, and she kept that little place for them. They just stays in it for a season--they'll stay any kind of where, you know.

It's a small place, but I rather have all my family together. If all of us have to sleep in one bed, I rather have all together. She kept manure and corn and all such of things in there, and all the rat been in there, but I was happy for it. I just get out and by my children, daughters, son, husband,

4: Carawan & Carawan B,Z-5 (1959-1988) 1989
NN23 Sea Islanders NN23
South Carolina
Johns Island

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4: Carawan & Carawan B,Z-5 (1959-1988) 1989
NN23 Sea Islanders NN23
South Carolina
Johns Island

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533 The story of how "I Will Overcome" became "We Shall Overcome" is a fascinating one, and much of the history is in the South Carolina lowcountry area. "I Will Overcome" was widely known in black churches throughout the South. The first time it was used in an organized protest situation was in Charleston in 1945, when the Food and Tobacco Workers were out on strike for five months and had a daily picket line. The striking workers, mainly black women, began to adapt the song to fit their situation. They changed the *I* to *we* and sang, "We will win our rights" and "We will organize" and "The Lord will see us through." Workers from the Charleston situation took the song to Highlander where it became the unofficial theme song for years and was carried to many other picket lines by Zilphia Horton of the Highlander staff. Pete Seeger learned it from Zilphia and began introducing it to northern gatherings and northern audiences. Guy Carawan heard it from Pete and others, and through his work at Highlander, helped pass it back into the southern freedom movement in the early 1960s. From there it went around the world.

Structure and Content of Household Units

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342 The traditional family household is situated in a large gap. Three, five or more units may have been built in this gap. This would be the home of one family. These units may be either individual and/or units with multiple extensions. The general patterns of these units is circular to semi-circular. The units themselves are wood structures built in a block "A" fashion. This structure is pillowed off the ground some twenty-two inches. These units built in the fifties to early sixties were but cinder block models of this basic structure. Out at an extreme point of the semi-
[343] circle sits a half blocked "A" structure, the "outhouse."
[514] More, inside plumbing units are being added on to houses, but the outhouse is commonly seen. Inside these older units
•354 some families have both gas and stove cooking options.
362 Exclusive use of the pot belly stove may be the dominant habits in some sectors. Only use of gas stoves would be the more probable behavior of James Island residents. This is likely because wood is not as available. On James Island
362 there is less wooded acreage, but newer and more expensive units. The floor space in many of these older and more commonly seen dwellings is some nine feet wide by thirty-odd feet long. This space tends to be divided into living room, kitchen and one or two bedrooms. These units contain the minimum of old furniture and a heater.

9: Parrish B-4,5 (ca.1916-1941) 1942
NN23 Sea Islanders NN23
Georgia
St. Simon's Island

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After death I got to stan' a tes'
After death I got to stan' a tes'
Oh Lordy, after death I got to stan' a tes'
Lord, I wouldn' mind dyin' if dyin' was all.

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Dishwashing is another of the monotonous jobs which invite the accompaniment of flowing song. In my own kitchen I have heard dishes disposed of to a tune which, surprisingly enough, has an Algerian counterpart. I heard it first, from my hotel on the heights of Constantine, played on a primitive pipe in the little Berber village at the base of the cliff far below. It was repeated over and over—that is why I am familiar with it. Apparently, the tune bothered a cow, for her bellowing frequently gave me a respite. The air is lovely, but when heard by the hour it is not so enjoyable.

(539)

I want a die easy when I die
O when I die.
I want a die easy when I die
I want a die easy when I die—Shout salvation as I fly
I want a die easy when I die.

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Until after the War Between the States stoves were unknown in the South, and cooking was done mostly in large fireplaces with cranes and hooks for hanging pots and kettles over the heat. Meat was roasted in "tin kitchens" placed in front of the fire, although the remains of an enormous brick oven at Cannon's Point indicate the part it played in the large-scale hospitality of the Couper family. Cooking, in fact, was one of those interrupted jobs which required undivided attention, and for that reason, perhaps, I never heard of a good cook who sang.

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On St. Simon's and Jekyl Islands great quantities of cotton were grown. The best description of the process was given by Captain Basil Hall in 1828. He tells how the "task" varied with the heaviness of the work. In describing the "listing" of the ground—breaking it with a broad cotton-field hoe—he said that "a full hand lists half an acre." Jancy Jackson must have been a full hand, for she told of doing her half-acre and thinking nothing of it. She and Floyd White's parents belonged to the Caters, and both sang a tune which was a favorite for hoeing cotton. They agreed that "June month was a ha'd month": the weeds grew fast and the sun was hot.